

The Baptist Record.

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BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

WE note appreciated calls from Brethren S. Q. Donald, of Heidelberg, and W. W. Merrell, of Vossburg.

THAT is a ringing article of Bro. Pace's on "Some Plain Facts." Read it carefully and then go and do as he says, and the Lord will surely bless you in it.

liquor business in Washington State is about to be taken out of the hands of individuals and companies and controlled by the State, somewhat after the order of the dispensary method in South Carolina. Of course, then politicians will run it, and without a doubt it will run.

ONE of the most unpromising signs of the times for this nation, is the rivalry that is developing between the executive and legislative departments of our government. The estimate of human liberty must be running very low when those who are set to govern will allow their party, not to say petty jealousies, to so distract our national councils as to seriously endanger the integrity of government.

WE are grieved to learn of the death of Sister Dicy Dodds, of Copiah county. She had been a faithful member of Damascus church, near Hazelhurst, for more than fifty years. She was the mother of Hon. George S. Dodds, of New Orleans, and the aunt of Dr. A. J. Miller, of Yazoo City. She was one of the Lord's "honorable women," and leaves a record as wife and mother that is worthy of all imitation.

SEE Bro. E. C. Eager's proposition and plan to endow Mississippi College. He is one of our wisest and most experienced workers, and an old and constant friend of the college. He sees and feels the need of such a thing, and certainly offers one of the most feasible plans to be thought of—only one dollar from each Baptist in the State. We can do it, and with the Lord's help let us lay to and make it a success. Let us all join and help the dear old father in Israel to do a splendid thing.

A BIBLE STUDY AND THEOLOGICAL CHAIR IN MISSISSIPPI COLLEGE.

We have been thinking for some time of saying something on the above named subject, but have postponed it till now. We are of the opinion that a Baptist college without a Bible study course, is a travesty. We cannot see that any denominational college has any right to exist unless it does a decidedly Christian work, and is animated by the Christly spirit in all of its operations. The professors in such an institution ought to be men whose personalities have been raised to the highest power by the indwelling Christ. In this way alone can you make any institution Christian. The presiding genius must be Christ enshrined in the heart of the professors and tutors. But the Baptists have always contended for giving the pure word of God to the people. They preach this from their pulpits, and talk it in the private circles. But it is only of recent years that they have made it, in any of their schools, a part of their curriculum. Mississippi College was among the first to introduce this study and make it a part of the course, but it has never received the attention there which its importance demands. When we taught it we were painfully conscious of a failure to realize what

difficulties in the way which could not be overcome at once. The importance of the subject was, and is, sufficiently momentous to assign it a place of equal standing with other schools or chairs, instead of the subordinate position which it was forced to take. That it should have a conspicuous position in the curriculum is obvious from several considerations.

1. There is a large ministerial element among the students. These preachers are preparing for their life-work of preaching the gospel. The Bible is to be the source from which they are to draw their inspiration and their knowledge. The spirit which is to animate them in their work is to be the Biblical spirit. This they must study, this they must preach, this they must live, or they must fail in the work which God has placed in their hands. Any course of collegiate training which does not help them into this knowledge, is incomplete. Any college equipment which leaves a knowledge of the Bible out, is imperfect and wrong.

2. But from the college there are passing into the walks of life our best young men. These are to be the teachers of our youth; the lawyers and the doctors, the Sunday School teachers and church workers. Upon their shoulders are to rest the highest interests of the world, and of the Baptist denomination. These responsibilities they are unprepared to meet without that preparation which the college professes to furnish. But who is ready to say they are equipped for these responsibilities? A knowledge of the only book which has been the inspiration and civilizing force among the nations of the earth? Who can

say a young man is prepared to meet life's duties because he has a wide range of information about everything, but of that one book which solves all the riddles of life, assigns and defines all duties, and inspires to every noble endeavor? Does he need history? The Bible is history. Does he need ethics? The Bible is ethics taught in concrete forms in men and nations. Does he need poetry and literature? The Bible is the choice in the world. Does he need inspiration? The Bible is an endless source of inspiration if every man will drink it in. Does he need instruction in religion? The Bible is the text-book. Does he need elevation of thought? The Bible brings him the thoughts of God. Our Sunday Schools are dying over all the land for lack of teachers. These can and must be supplied from the ranks of the most intelligent and devout. But it is a painful fact, too grievous to be mentioned and much too humiliating to be endured, a large per cent of young men and young women graduates from our colleges are sadly deficient in Sunday School teaching because of their inexcusable ignorance of the Bible. They may be excused for they have been forced to do what the schools have given them; but we who foster and control these schools are inexcusable, because we have not given Bible instruction.

But the main idea in a Christian education is the formation of the best possible character, and this all concede, we are guilty of a prodigious mistake, if not an enormity, when we leave out the one important agency which God has given for the development of the best moral character. Greek, Latin, Mathematics, Natural Science and Literature, Moral Science, Political Economy, Metaphysics, and Gymnastics, may be, and are, all well enough in their places; but their places are never assigned and well occupied in the formation of character, in the absence of Bible truth. The Bible was made for man, and man for the Bible. You can never have the true man as long as he and the Bible are kept apart. There is no place on this earth where there are more reasons for bringing man and the Bible together than in the college course. This is the formative period in the life of a young man, and here he needs, above all others, the forming force, the Bible.

But our college needs combined with the chair of Bible study, a course in theology and homiletics. This should be done in the interest of our Baptist ministry, in the college, and in the State. Many of those who go to the college will never get to the Seminary. There are a number of reasons why all cannot, and good reasons they are, too. The college owes it to these men to furnish them the very best advantages possible. They need to be taught the elements of divinity, such as the leading doctrines in the science of theology are indispensable to an efficient ministry. No interpreter can be safe unless he is

familiar with theology. The leading doctrines must be known and co-ordinated into some sort of system, or the preacher becomes one-sided and unsafe. Besides, how to make a sermon, the obvious principles to be applied in the mechanics of a sermon, every preacher must have some knowledge of, or he can never attain to the highest efficiency. But there is a large class of preachers in the State who could be greatly helped by such a course. During the winter months special instruction could be given in the interest of the brethren who could come and spend one or two months, at a small cost to themselves. Besides, preachers' institutes could be held in different parts of the State, and thus afford instruction, help and inspiration to the pastors who need the advantages afforded, and whose situation is such as to forbid their coming to the college even for a short time during the session. These institutes could be held during the summer months, say for ten days. We are sure such a provision for our ministry would do more toward bringing our ministry in the State to a hearty support of the college than anything else that could be done. Nothing is more needed to-day in Mississippi than to enlist the ministry of the State in support of the college. It would deepen the interest of the churches all

the college, both in enlarged patronage and increased contributions. This is a consummation devoutly to be desired. Just what this Bible and Theological Course should be, it is no the purpose of this article to point out. We have somewhat defined ideas about it, which we may give at some future time. Let us hope the Board of Trustees will see its way clear, at its next annual meeting, to consider and devise some plans by which it can be realized. Other Baptist State colleges are taking vigorously hold of this work. We must do the same, or be left behind in the race. More, if we do not, we will fail in the work which we have undertaken to do. We cannot maintain ourselves at what we have already attained.

HOME MISSIONS.

We see, in looking over our contributions for missions of different kinds, we are very much behind in our remittances to the Home Board. Dr. Tichenor is counting on Mississippi Baptists. We must not disappoint him. His Home Board has assumed a large part of the debt on the Jackson church, and we certainly are not going to neglect his Board and his work. But brethren, we have only a very short time now to raise money before the meeting of the Southern Baptist Convention. Will not all our churches respond to the needs of the Home Board? They are as urgent as the Foreign Board's needs. A soul in the United States is worth as much as one in China, Africa, Japan, or Mexico. Missionaries working under the appointment of the Home Board need their pay just as much as those under the employment of other Boards.

Let us send Dr. Tichenor a few thousand in the next few weeks. We can do it. We ought; we must. Let us say, *we will*. Let our Ladies' Societies and Young People's Unions help the Home Board between this and the middle of April. The Home Board has been neglected by us. This must not continue. We must make amends for our neglect by doing liberal things within the next few weeks. Dr. Tichenor and his Board have a right to expect us to do large things for them now. They have waited long and patiently, but we cannot ask them to wait any longer.

A Good Book.

We are glad to receive a copy of Dr. F. H. Kerfoot's new book, "Parliamentary Law." It is well printed on good paper, and substantially bound in cloth, comprising 170 good-sized pages, by Chas. T. Dearing, Louisville, Ky. The edition is a limited one, with only a few hundred copies, one of which can be had by addressing the author, Rev. Dr. F. H. Kerfoot, Louisville, Ky., with 75 cents enclosed.

We regard this book as a most worthy and timely addition to our parliamentary literature. While its author proposes mainly to deal with the fundamental matters of the science, he nevertheless gives us a treatise on all the practical phases of the subject, and will give advantage to all who have occasion to preside, or even practice, in parliamentary bodies. There is a refreshing simplification of parliamentary science that cannot fail to be useful. Much of the treatment is put in the catechetical or question form, all of which refer to answers easily found, and which make all matters plain as day. One of its most convenient and helpful features is a full and comprehensive index, which greatly facilitates progress, whether in study or practice. It is interesting to note the explicitness of statement, giving in detail on page 68, etc., the ten points under motion to lay any measure on the table, recommit, etc., etc. It strikes us as being the clearest and best we have seen in any such work. The fine classification of subsidiary motions, as seen on pages 47 and 50, is an invaluable feature. These are the questions that usually produce most confusion in our deliberative bodies. This work of Dr. Kerfoot seems to have brought them into sufficient light and practical simplicity that henceforth they will make hitherto difficult presiding in a deliberative body a matter of easy sailing.

It would be a good thing for every pastor to procure this book and study it carefully. He would be enabled to preside in his own church as moderator better, and it would also qualify him for helpful work in all parliamentary bodies.

"The Volunteers." It is surprising how many people are willing to volunteer to help the devil create a diversion from the true way of salvation.

Some Plain Facts About An Important Subject.

DEAR BROTHER PASTORS:—You are the servants of our Lord Jesus Christ, and are interested in whatever will advance His cause. I therefore write you again about our work in foreign lands. There are not quite two months till the meeting of the Southern Baptist Convention, and Mississippi Baptists are behind in their contributions to Foreign Missions. I have before me a statement from the Corresponding Secretary, Brother Willingham, dated Feb. 25, and it stands thus:—Amount asked of Mississippi Baptists for this year, \$7,200; amount received to Feb. 25, 1897, \$4,852.73, leaving a balance of \$2,347.27 to be raised before April 30. Perhaps some of you have thought I was too solicitous about Foreign Missions. If so, do these figures sustain your fears? \$2,347.27 cannot be raised in a day, especially as it is to come from a large number of churches, and we are not going to raise the full amount unless we move ourselves, and move the brethren and sisters of the churches. Mississippi Baptists have done nobly in their mission work, owing mainly to the leadership of consecrated pastors, and there is no sufficient reason for failure now. Allow me to suggest:

1. That the pastors throughout the entire State make Foreign Missions a special object of prayer during March and April. When we begin to pray for the missionaries, we will esteem it a great privilege to help to feed them while they work among the heathen for us. Then, God has promised to hear the prayers

you, reader, prayed especially for the conversion of the world to Christ during this year?

2. Preach on giving the gospel to the world. A well informed and consecrated Christian brother told me the other day that he believed the preachers presume too much upon the intelligence of the people about missions, and that most missionary sermons were only exhortations to duty, without the necessary information to convince the people. He said the people do not believe in the necessity of sending the gospel to the heathen, because they do not believe that they will be lost. This false notion of the plan of salvation cannot be corrected by tracts, newspaper articles, or books, but by scriptural argument, in the mouth of a man whose heart burns with the conviction that those who do not accept Christ Jesus as the only Savior, will be eternally lost. The responsibility—a grave one, truly—rests upon the pastors of the people to give the information.

3. Do not be afraid to urge the people to make prayerful contributions to missions. They should have the matter laid upon their consciences till they cannot sleep unless they do their duty. Last spring, in company with Secretary Rowe and others, I visited a splendid country community and assisted in a "Mission Rally." Saturday the crowd was large; on Sunday there was a multitude, and at 11 o'clock Sunday the preacher did his best to preach a missionary sermon. The collection was small. A country pastor afterward said the country people had no money; but the preacher on that occasion recalled that while he was preaching, there

was before him an array of splendid spring millinery that must have cost not less than \$400! Not one cent came from the hands that adjusted the new hats that morning, for missions! Nearly all of them were professing Christians. I saw the day before that a collection would be taken for missions Sunday morning. The truth is, that the people have more money than we give them credit for having, and do not give it to missions because they want to spend it upon themselves. If the pastors would present the facts about missions to them properly, those who are converted would contribute. One half the amount spent by Mississippi Baptists for tobacco and snuff, between now and April 30, would, if put into the mission treasury, mark the beginning of a revival in benevolence such as has never been known in this part of the world. "Think on these things." Fraternally,

J. K. PACE,
Vice-President F. M. B.
March, 1897.

Reply to Dr. Sample.

Up to this time we have had very little to say in papers relative to the Martin matter, and since Bro. Sibly declared the discussion off, we had supposed that there it would rest. But Dr. Sample's letter of two and a quarter columns in last week's RECORD opens the question afresh and makes a reply necessary. In speaking of the resolution which he introduced at the Mississippi Association providing for the discussion, Dr. Sample says: "So far as I could learn and see, the prevailing impression was that Martin

and the advantage of the resolution was in great danger of being voted down." He says further: "My resolution caused Martin to give up all that he had gained in the debate that had preceded." Now, we do not deny that Dr. Sample may have thought such was the prevailing impression, but we do deny that such was the fact. We believe we know as much about the "prevailing impression" as Bro. Sample did, as we were on the ground from the beginning of the meeting, and we certainly had some acquaintance with the situation. We had also carefully gone over the list of delegates, giving Bro. Martin the benefit of the doubtful ones, and still we had a decided majority. Moreover, the ministers of the association, with few exceptions, favored the adoption of the anti-Martin resolutions. And more, after we had agreed to the proposed discussion as a compromise, we tabled two resolutions condemning an act of the previous association relative to rebaptism, one offered by Bro. Martin, the other by Dr. Sample; and this was done after a number of our delegates, supposing the matter was settled, had gone. Does this look like "the anti-Martin resolutions were in great danger of being voted down?"

And why does not Dr. Sample tell of how Bro. Martin gained such an advantage in the debate? Why did he not say that Martin had the floor for two hours until all were tired, and that we got on our feet and spoke for twenty minutes? And why not let it be known that we read letters from some eight or ten leading men in our Southern territory, including the lamented John A. Broadus, and that with wonderful unanimity they say

Bro. Martin is not in accord with Baptists?

As to what Dr. Sample says about the "semi-civilized natives of Africa," that figures little in this case since Bro. Martin has already had the "fair and impartial hearing," or else a whole Baptist church, with the other resident pastors thrown in, has published to the world a false statement.

We repeat that we had supposed this unfortunate affair would rest where Bro. Sibly left it, but in justice to ourselves, as well as to others, we feel this reply to be fair and right.

J. E. LANE,
T. C. SCHILLING.

The New Pastor at Columbus.

Is already on the field, and has been for more than two weeks. It was my pleasure to meet him and his excellent wife the day after their arrival at their new home. His people were ready to receive him. They had overhauled the pastor's home from top to bottom and filled it with furniture and such things as a family might need—even providing the larder with enough to last a month or longer.

I was quite favorably impressed with Bro. Jones, and think he will be quite an addition to the Baptist ministry of Mississippi. He very readily ordered THE RECORD sent to him, paying for it a year in advance.

Bro. B. L. Owen, of the Columbus church, a day or two ago, told me that not only on Sundays, but at the week-night prayer-meetings, the church is filled with people. I am glad of Bro. Jones' coming, and trust he will be a blessing to our State.

H. M. LONG.

From Wesson, Miss.

Rev. R. H. Purser, the beloved pastor of the Baptist church, preached a most excellent sermon last Sabbath upon baptism. In the congregation were prominent Presbyterians, but not one of them took offense, so courteous and noble were the statements of this eminent divine. What a pity all ministers had not that gift of the Holy Spirit that gives clear thinking, strong, unapologetic preaching, and masterly demonstration of distinctive doctrines.

Bro. Purser is a broad-minded man of large sympathies, of fine learning, and with an undertone of accent in his diction that springs from a heart fresh as the keen morning air with the inspiration of the Holy Spirit. A people blessed with a guileless, open, modest, faithful, cultured and eloquent pastor, yet one humble in the love of the Holy Spirit, as the Wesson people are blessed, have constant reason for gratitude to God. I believe they are grateful to the Giver of all blessings for Christ's distinguishing love to him.

G.

Special Notice.

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Covetousness.

"Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. "Let no man seek his own, but every man another's wealth." 1 Cor. 10:24. "For a root of all kinds of evil is the love of money." "Ye cannot serve God and mammon." Luke 16:13.

"The Pharisees, who were covetous, derided him" when he uttered the above laconic and tremendous sentence, and the Great Teacher gave the searching and far reaching parable of the rich man and Lazarus. The kernel of this parable is found in the rebellion of covetousness against the revealed word of God. The rich man with plenty, and the poor man hungry and among the dogs, is the divine portrait of the utter absence of all brotherhood of man, and shows to what depths of heartless indifference the love of money, wealth, may bring a man. This contrast under mammon worship, the service of money getting, would place the golden wand of merit in the hand of the rich, and bid him strike to the death the man without money, the man without wealth. Poverty and sickness would be criminal here, and the "gold-bug" the honored saint. Selfishness, the bastard mother of covetousness, would be enthroned; and the royal (?) feet of greed and gain would tread on pavements built with the blood and bones and souls of murdered human brothers.

The contrast, however, under the Christian worship, the service of seeking "another's wealth" would place the token of universal brotherhood in every hand, and with angel song of "peace on earth, good will toward men," forever drive from the earth the wanton butchery of sordid selfishness, covetousness, envy, jealousy, and, indeed, cut the tap root of all evils, "the love of money."

This, however, not done, the sequel, in the eternal fixedness of torment, in unquenchable flames, sounds the alarm to the money lover to beware, lest he come into eternal burnings. "If they hear not Moses and the prophets, they would not be persuaded though one rose from the dead," appeals in awful tones to all to be sure of the teachings of the Bible on this subject. Attempts have been made to show that the expression, "root of all evil," does not mean all it says, but refers to certain evils before mentioned. What scripture is it that covetousness would not have "explained away?"

The saying, that "every man has a price," is essentially untrue under God worship, but essentially true under mammon worship. The love of money, the wealth-getting and accumulating, is essentially mammon worship, and hence, proves "the root of all evil" to the worshipper—under mammon, "every person has a price."

It will be noticed that the possession of wealth is not an index as to the life—the character of the man—for a man's life consisteth not in the abundance of the things which he possesseth, but in the love of God, and the love of his fellow-men. It is the desire which indicates what is worshiped. If God is worshiped, all is well. If mammon, money getting, then the flood-gates of

all evil may be opened at the entering.

Money is the representative idea of wealth, the medium of exchange of properties or possessions; and being the one medium of expressive values, a "corner" on money, a monopoly of this one medium, makes the possessor master of commerce and dictator of all values. A love, therefore, for that which subjects all others to servile dependence upon an essentially selfish mortal, opens wide the flood-gates for the incoming of "all evil." "Love of money" is the life-essence of mammon worship, and finds its own expression in the gratification and deification of personal appetites and lusts. The conflict with the triple enemies of man, "the world, the flesh and the devil," is the more intense and over-coming as the two former are dualized in the heart-throne of our being, while the burning infatuation for wealth—"love of money"—consumes the nobler instincts as fuel for self-indulgence. Covetousness is the subjective essence of selfishness as ardently expressive towards the rights and purities of another; while self-denial is the Christian grace of holy ardor seeking the wealth of another.

That the Christ "became poor that we might become rich," to the mammon mind, is an insolvable mystery, and few there be that find it, even of those who esteem the Nazarene above all others. The border line between the provisions of a competency and the inclination to excessive indulgences or extravagant hoardings, is like the rainbow colors of the white light, undiscoverable to the natural eye, and needs the analysis of heaven's prismatic triangle of "deny himself, take up his cross and follow me," to "set the well-loved beauty of God in man meeting a love that the true brotherhood of life and charity."

Under the light of life, in the "sun of righteousness," what it is to be Christian may still be the question of the hour. May we not play at this great, awful, and sweet question.

JAKE R. HODGES.

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A Contrast.

BY ST. CLAIR LAWRENCE.

"To be spiritually minded is death, but to be carnally minded is life and peace." Rom. 8:6.

What dubious creatures mortals are! Man dares not in himself confide; Of things he loves he need beware. The things he loves he needs his pride. Toffing for food that tends to cloy. He seeks the foul, but spurns the pure. Is pleased to shun the greatest joy. Craves health, and yet rejects the cure. He poisons craves, spurs healthful food. Struggles for ease while courtling pain. Rejecting, day by day, the good. He yearns for pleasure, all in vain. Ah, such is man led by the flesh—Led by the Spirit all is well. And life, and love, and joy, afresh, Within his rapturous being dwell. Blue Mountain, Miss.

Notes from the Delta.

DEAR EDITOR:—In our last batch of notes, it appears that unintentionally we offended Bro. Hughes, of Greenwood. Let me assure the brother that we did not intend to ignore him and his noble work, but simply failed to write anything about his field because we did not know anything, hence our notes under our patented heading, "Notes from the Delta" were incomplete; for should I write all about Shaw, or Cleveland, under the above title, it would be perfectly complete as those places are in the Delta, and besides we never promised to write from all over the Delta country. We write what we know and leave the unknown to some other good brethren, but we are sorry of offending Bro. H. It must be that some of those good, goodly people he referred to—must have irritated his usually mild temper, so that in writing, the rough side of his best nature was uppermost. And this must be the reason of his inexcusable geographical error about Greenwood. Why, my dear brother, you consult a map and see that Greenwood is in one corner of the Delta—as to the central part of the Delta in a geographical sense, Indianola, or Baird can justly claim the honor. Now, where do you stand? It is no use. You cannot write a newspaper article in a ruffled frame of mind—think of this when writing up your work next time.

"The new pastor at Greenville, Bro. Burr, seems delighted with his prospect. He feels perfectly at home among those good people. We do wish him abundant success in this important field."

Bro. R. A. Cohron keeps "pegging away" with his mission work, which he says is bright and full of promise—one thing we know, that Cohron is in his natural element in this work, and we do pray for his success in building up and advancing the cause of Christ in the Delta.

Bro. V. H. Nelson is now in the valley of affliction, weeping over the loss of one of the most devoted of wives. She was pure, harmless, inoffensive and pleasant, a loving mother, devoted wife and a consistent Christian. May God bless the bereaved family and strengthen our brother in this irreparable loss, is our prayer.

Our fifth Sunday meeting is dead. Strange how slow of heart some are to believe this thing, but it is a fact. It has been dead for about one year. Some of our good, wide-awake and philosophic brethren claim to know the reason of its death, or the cause of its strangulation. And they say it's this, that the ancient or long ago idea in a

blessed fifth Sunday meeting was to edify the saints and do good to men generally, but that the old-time object of the meeting has been perverted to make an extra effort to raise money now. I fear that there is more truth than poetry in the above. We will not discuss the object for which the money is raised, but it is a fact, and facts are stubborn things,—that the main idea of these meetings is to get a big collection and a big puff in the papers for the work done, the idea of saving a soul never entering the mind. Brethren, we ought to rise up in the name of God and protest against this thing that has sapped the vitality of this blessed means of grace to God's people. We know that we need money and must have money to carry on our mission enterprises at home and abroad, but we ought to raise this money systematically; and the church or churches that contribute systematically, say quarterly, as all our churches ought to, it is wrong to invite them to a fifth Sunday meeting and then drain them of all the little surplus they have. Besides our method of raising money in these gatherings is very questionable. We condemn the religious fair and lottery, but are silent on the half-way auctioneering in these collections. Brethren, we need God's Spirit more in our hearts to lead and guide us in the right paths. Your correspondent has recently established a rule in his congregations. If the church contributes according to the above system "as God hath prospered them"—then no fifth Sunday meeting, nor association need to try and get a big collection there. Some of my readers may think hard of me for writing these things, but brethren, "I know whereof I speak." I simply voice the sentiment of a large majority of our people. So please don't criticize me too severely—if you do, look out for a stone.

We had the pleasure recently of meeting one of your editorial staff, Bro. H. M. Long, he is not so very long either. He entered the mansion of your scribe, and of course, had to introduce himself and work. We scanned his physical frame from top to bottom. It didn't take us very long either, but we had a long and pleasant conversation, and formed an attachment that will live long, and most certainly we will long remember his pleasant but brief visit. Come again Brother Long. We shall always be glad to see you.

The first matrimonial ceremony was solemnized in the Baptist church at Indianola on Wednesday evening, February 24th and it was quite a nice affair. The groom was J. A. Richardson, editor and proprietor of the "Sunflower Tocsin" and the bride was Miss Mamie Carter, the beautiful and accomplished daughter of W. N. Carter, one of the deacons of the Baptist church. The house was beautifully decorated with all the evergreens and flowers available. The ladies spared no work, pain, or trouble in making the affair a grand success, and certainly it will always be an event spot in the hearts of the young couple. The groom's father, the pastor of the church, solemnized the ceremony, while Mrs. Dr. J. H. Williams played a beautiful wedding march in a soft melody.

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formal reception was given for one hour at the parsonage, when the relatives and a few friends read them just as God would have them led.

We held protracted meetings at all six appointments, and received by letter and restoration 31, by experience and baptism 83. I was helped by Brethren Pace, Leavell, Buckley, Morris and Steen. I also assisted Brethren David at Meridian, Culpeper at Columbia, Holcombe at Purvis and Poplarville, and Thigpen at Martinsville, and some others. With the exception of three weeks I was in meetings every day for five months and a half; receiving in all 190 members.

We raised for all purposes on my field of labor \$1,535.75. We have lost by death, three of our very best members at Cato, viz: F. M. Martin, C. J. Steen and Mrs. Sowell; and at Dry Creek, J. P. Martin. They will be sadly missed.

Good News From Summit.

The Summit saints had a good day today for the first time this year, the weather being so inclement heretofore we could not have service.

Our new pastor, Bro. Farmer, preached from the text, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people." A good congregation to listen, and tears of joy were seen to flow from many eyes—indeed it was a quiet revival. We missed the genial face of our old pastor, Bro. W. P. Price very much. Our great regret is, that we are not able to have him and Bro. Farmer both. I think, to use those traders' parlance, that, in Bro. Farmer, we have an "all round" pastor. You know that these traders some times say, that that is an "all-round" horse, good under the saddle, works anywhere, single or double, buggy, and all that. Not a single horse that is "up to" in single harness and not for anything else, or "a one" under the saddle, but won't work anywhere.

I believe that Bro. Farmer will prove a good "all-round" pastor; one that will work anywhere.

I hope before the year is out to be able to send you some good tidings of great joy from Summit.

J. R. SAMPLE.

A Year's Work.

DEAR RECORD:—I have been wanting to write you an account of my year's work I am trying to be pastor of four churches. I give Steen's Creek one Saturday and two Sundays in each month; preaching also at Richland, between Jackson and Steen's Creek at 3 p. m., on the second Sunday. (We have built us a good house of worship at the latter place). I also have an evening appointment at Hickory Ridge, between Steen's Creek and Terry, on fourth Sunday in each month. We are baptizing new members almost every meeting.

I give the first Saturday and Sunday to Cato, my old home church. I was baptized, licensed and ordained by this church and have been her pastor for thirteen years. I give third Saturday and Sunday to Dry Creek church. I have been pastor here twelve years. I give Saturday before second Sunday and all fifth Sundays to New Zion. I have been as pastor in this manner for three years.

I believe a man has never had a better or more indulgent people than J. I have never heard of a murmur, or a dissenting vote.

that I were more worthy of their confidence, and had the ability to lead them just as God would have them led.

We held protracted meetings at all six appointments, and received by letter and restoration 31, by experience and baptism 83. I was helped by Brethren Pace, Leavell, Buckley, Morris and Steen. I also assisted Brethren David at Meridian, Culpeper at Columbia, Holcombe at Purvis and Poplarville, and Thigpen at Martinsville, and some others. With the exception of three weeks I was in meetings every day for five months and a half; receiving in all 190 members.

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I want to congratulate the entire RECORD force on the good paper you are giving us, and in your good taste in not trying to ape some of the Texas papers in butting at everything you could imagine you saw or heard. Your reply to the "Texas Standard" was good. It does seem to me if I were getting along with the brethren as some of the Texas newspaper men are, I would let other people alone until I got things a little more Christ like at home. But it may be that some people were made to fight, and that is all they can do; if so, why they will have to fight.

THE RECORD was never so popular in this part of the State as it is now. We had the very great pleasure of having your field man, Bro. H. M. Long, to spend the night with us in our home. He assisted in the meeting when I united with God's people and was afterwards my teacher. If I have ever done any good in the world, it is largely due to the faithful teaching he gave me. I shall never forget him. We would be glad to have any of THE RECORD men come any second or fourth Sunday to Steen's Creek, and I will promise in advance to let them preach three times in one day.

I am your orther,

J. R. JOHNSTON.

[This excellent letter has been inadvertently overlooked in the office for some weeks, but we know our brother will excuse us under the circumstances which he appreciates.—Eds.]

To Further Endow Mississippi College.

BRO. HACKETT—Mississippi College is in great need of an additional endowment. While the trustees, the faculty, and all intelligent Baptists of the State feel this, no one comes to the front and makes a start to raise this endowment, because of the general impression that we, as a denomination, are too poor; hence, all stand back in silence, lest their efforts should prove in vain. Now, what we need is some plan that will inspire confidence and do something, and that immediately.

I suppose that every Baptist church and every Baptist Association in the State will be represented in the Convention, which will be held in Grenada next July. The plan that I suggest will burden no one will be easy to all, if all have a "mind to work." Now, this is the plan: That every Baptist in the

State send, by his or her delegate, to the Convention, ONE DOLLAR for the endowment of Mississippi College. Now, this is an easy plan, and can readily be understood by every Baptist in the State, old and young, male and female. What all need is simple, plain information, and an opportunity given to all to give and send up ONE DOLLAR. If all are informed, and will give, we will have as many dollars for the endowment of Mississippi College as we have members. Now, whether this plan, easy and effectual plan will be acted upon or not, depends mostly, and almost entirely, upon the pastors and the deacons and the sisters of all the churches.

Brethren and sisters, in the name of our Lord and Master, Jesus Christ, I appeal to you all, come up at once and endow Mississippi College, and God will own and bless you all, and bless your children and your children's children for generations to come.

E. C. EAGER.

Missionary—Something New And Good.

Foreign missionary work is the greatest enterprise undertaken by the modern church. Indifference to the claims of world-wide missions is one of the greatest obstacles in the way of progress. Missionary secretaries do much efficient work, but they touch the church only here and there. Co-operative work, including all denominations, in any one county, is both possible and practicable. A County Convention (interdenominational) calls together the best missionary workers in the entire county.

At a recent County Missionary Convention the following subjects were discussed: "Increasing Interest in Missions," "John Williams," "John Livingston Nevius," "Better Work at Home for Foreign Missions," "Medical Missions," and "Missionaries and Missions." The Missionary Review of the World, and "Why I Believe in Home and Foreign Missions." On the closing evening of the Convention eight young people recited missionary selections. This one Convention brought together the ministers and missionary workers of the county, and resulted in the organization of several denominational missionary societies. All were pleased with the results.

This kind of co-operative missionary work might be profitably extended to every county in the United States. Such an organization in every county would result in great good to missions. If you are a missionary worker, and would like to hold such a convention in your county, you can get a County Constitution and an outline programme by enclosing six cents in stamps to Rev. Marcus L. Gray, President C. M. R. C., St. Louis, Mo. M. L. GRAY.

Winter Tourist Tickets.

Commencing November 1st agents of the Memphis & Charleston Railroad will sell round-trip tickets to all tourist resorts in the South at low rates. These tickets will be good to return until May 31, 1897, and will be good to stop over at prominent points en route. Remember that the Memphis & Charleston R. R. is the shortest line via Chattanooga and Lookout Mountain to the great resorts. For rates, schedules, sleeping car berths, and other information, call on or address any agent of the M. & C. R. R., or C. A. DESAUSSE, G. P. A., Memphis, Tenn.

OUR FIELD GLASS.

Our friend and brother, Dr. Henry Bennett, late pastor of the Canton church, has removed to the Gulf Coast of Mississippi, and is now located at Moss Point where Bro. Brock was formerly pastor. May he be blest in his labors and enjoy good health in his new home. Recently we met his successor, Bro. W. J. Derrick and his wife and little Miss Derrick, en route to their Canton home. Bro. D. had already entered upon his work at Canton, but was just then removing the loved ones to the new home. May his work with the Canton people be greatly blessed. Recently we had a pleasant visit from his brother, our neighbor, Rev. M. J. Derrick, en route to one of his churches. Bro. D. has a large circuit and is a genuine "circuit rider." It requires private travel of two hundred miles monthly for him to make the round of his churches, besides the extra travel necessary. All of his churches are inland and none can be reached by rail, and he has five churches in his circuit. We trust he may be greatly blessed in his labors. He has recently lost one of his deacons, Bro. Sam Poag, of Hickory Grove church, who has been called to his future reward. Bro. Poag's children are all mature with families of their own, and his wife is left in her home all alone. May great grace be given to her and to all of the family. This is the season when "first-class" churches begin to arrange to send their pastors to the Southern Baptist Convention. We would just whisper this word, that they give their pastors due notice of their intention, and not wait until the pastor has abandoned the idea of going. The railroad fare to Wilmington and return will be, from North Mississippi, somewhere in the neighborhood of \$25; it may be less. Rates have not yet been announced. Beloved, send the pastor. It will do you good, and will do him good. As usual, there will be a special party from North Mississippi, who will meet the delegations from other sections in Chattanooga, and will enjoy, all who wish, a delightful trip planned by Rev. T. J. Bailey, of which due announcement will be made. The Field Glass man cannot go to the Convention this time, but the delegation from North Mississippi will be especially looked after by our neighbor, Dr. N. W. P. Bacon, of Hernando, and all from the northern part of the State should correspond with him. But this will be mentioned more fully later on. We have an appreciated note from Secretary C. L. Lewis, financial agent of Mississippi College. He has resigned this agency to take effect at the close of the present session. His work in the future will be in the pastorate of the Raymond and Brownville churches, two of the best churches (of course there are other "best" churches) in the Central Association. In one of them is the membership of Capt. W. T. Ratliff and his excellent wife and other members of his family. Capt. Ratliff has been trustee of the college and president of the board for years and loves the college with an ardent devotion. He is also the efficient agent of the college.

be nicer and more considerate than for these two noble churches to order their hard working pastor off to Wilmington in May?—Rev. E. E. Thornton, now the efficient pastor at Booneville, has kindly forwarded us several copies of the old *Judson Baptist*, which was published at Tupelo in 1863, by our esteemed friend and brother, Dr. J. S. Carothers, now of Shannon. Almost a generation has passed since that time and these copies are of historical value. One has a letter from Rev. A. L. Stovall of blessed memory. The other contains a letter from the beloved Gen. M. P. Lowrey, which is well worthy of being republished twenty-nine years later. We regret to learn that our dear brother, Rev. Chas. Lovejoy leaves Rienzi to accept the care of the Highland Avenue Baptist church, Jackson, Tenn. We regret to lose Bro. Lovejoy from our State but trust a wide field of usefulness is before him and that the Lord will graciously bless him in his work. We commend him to the brotherhood of Tennessee as a good minister of Jesus Christ. Dr. B. H. Carroll, Waco, Texas, delivers the Gay lectures at the Seminary this month.—Rev. W. A. McComb, Plano, Tex., is taking his church through a course of lectures in Baptist History. This is a capital idea.—Some wealthy and liberal person has recently made a donation to the University of Texas of 25,000 books, valued at \$100,000. Where is the brother who will perform a like service for Mississippi College?—Dr. A. E. Owen is writing a capital series of "letters to young ministers" for the *Religious Herald*. They are very practical and helpful, though one might not always agree with the doctor. They will do great good.—The latest, the invention of a "kicking machine" by Dr. C. C. Brown, Sumter, S. C. He claims for it a great saving in time and labor both for those who feel that they ought to kick somebody or who feel that somebody ought to kick them. We regret to learn that Dr. I. T. Tichenor, our Home Mission Secretary, is sick in his home in Atlanta. May he be speedily restored to his accustomed health.

What did Paul mean in 1 Cor. 9:27? Paul meant he labored, toiled, traveled, preached, and kept the body in subjection, lest he might be a cast-away. In other words, lest he should imperil his future destiny by neglecting the duties required at his hands. Paul's faith in Christ was so sensitive of Christ's glory and authority, that he could not see how any one could be saved who did not live for Christ, at any sacrifice. A failure to do this Paul regarded a great enormity, such as would or should exclude from salvation, or the reward of salvation.

DON'T forget our Bible and other premiums. The picture of that excellent Bible and the premium list will be in again next week. They have been crowded out this week by other matter. It is to all paid-up subscribers, and all who will pay up a \$3 Bible and *THE BAPTIST RECORD* \$1.50—\$4.50 for only \$2.80. This offer holds good till July 1, 1897. Let us hear from you at once.

The Gracet

Music House is the place to buy your Pianos and organs for cash or on easy installments. 2323 Front street, Meridian, Miss.

CHRONICLES.

L. A. D.

It is safe to estimate that about one-sixth of the population of the United States believe in Baptist principles. There are 4,000,000 actual communicants in the churches, and many thousands either in the denominations, or with letters stored away in trunks or bureaus. Of course all members are professors of religion, though some may be very poor Christians, and others, possibly, Baptists only in name. True conversion implies regeneration, and it must exist in the heart to be confessed; for it is written, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." If all our people were of this type, we would be a mighty power in the world.

Our main numerical strength is in the South; hence, financially we are not as strong as some sects in the North that embrace millions. But we are thankful that God has greatly blessed our labors both at home and in foreign fields. The Southern Baptist Convention, though only about fifty years old, has set out 5,639 missionaries; constituted 2,342 churches; built 1,134 houses of worship, and added 123,191 members to the churches. During this time the Baptists have increased within our bounds from 450,000 to 2,600,000; but there are, it is supposed, about twice as many more under our influence who are yet unconverted. Much responsibility rests upon those Christians who are not making personal and practical efforts to save souls, and whose example is not such as to say, "This is the way, walk ye in it."

While the population of the United States has increased three-fold in fifty years, the increase in Baptist ranks has been six fold. And now no denomination surpasses the Baptists in educational facilities, scholarship, or influence. True, there are occasional desertions, and not a few skulkers, but the rank and file are steadfast to their principles. We need a little more discipline, perhaps, and perfecting of our organizations for work, and possibly more training in the grace of giving. If every church member would give a dime a year, the offerings would sum up \$260,000 in the South alone. It is the want of system that hinders our work; hundreds give nothing because they can do but little, and thousands practically plead that "salvation is free," and therefore do nothing. What about "rewards," and the servant who was "cast into outer darkness?"

The Baptist Sunday Schools of Meridian have begun a "Union Teachers' Meeting." Headquarters for the present are at the First church—it being central. Another union effort has secured a lot near the Cotton Mills, and is being made to build a Mission Sunday School room thereon immediately. Fifteenth Avenue church will have a large number of workers, it appears. Forty first Avenue contemplated a similar movement westward some time ago, and it is hoped, will be able to accomplish it. There is no better way to develop churches.

Last Lord's Day the weather was beautiful—a little cool after

raius of the days previous. Congregations were good, and there were public services in all our churches. It was Dr. Stone's day at the Highlands, and he came down Saturday, with his good wife, to fill his appointment. Pastor Guy gave his people an earnest and instructive sermon on Missions, which was responded to by an offering of \$14.50. What is called the "holiness" doctrine is gaining ground among our Methodists, brethren, and is encroaching in some measure upon the Baptists; with the latter more assurance and consecration, it is believed. In this latter form it would seem to be sadly needed in many of our churches. Worldliness is sapping the spirituality out of not a few, and it is feared that some do not realize the presence and power of the Holy Spirit.

A singular spectacle has been witnessed in this city recently. It was occasioned by the removal of a rescued woman from a house of infamy to a home willing to care for her a season. Neighbors objected and feeling was manifested in protests. Parties declared themselves in sympathy with the movement, though attempting to make the presence of a reformed woman a nuisance in a community, while tolerating in the corporation haunts of impurity, gambling resorts and blind tigers, so-called. Christianity makes no distinction in the sins of men and women—redemption is for one as much as the other. If men are to be forgiven for their transgressions, surely equal charity is due to women, with encouragement and protection while trying to do right. They are only to be let alone when "joined to their idols"—i. e., abandoned hopelessly to a sinful life.

THERE seems to be little hope for the future of the new State of Nevada, if the recent legislation on prize fighting is to be taken as an indication of its ethical policy and administration. In view of this action, all vile things may swarm there and secure protection. It lacks nothing of being a disgrace to the American name.

The Door.

I think Bro. Jake R. Hodges' suggestion, in his article on the Lord's Supper, that mutual consent is the only door to the church, is good. I have never been able before to decide just what it was that could be called the "door to the church." But he says: "Were baptism the door, and only qualification for membership, then alien immersionists could flood the church with infant sprinklers." While I do not consider baptism the door to the church; yet if it was so considered, it would not follow that we should recognize alien immersionists and infant sprinklers as baptized people. The brother seems to have lost sight of the elements necessary to constitute scriptural baptism, which are, a proper subject, proper administrator, and a proper act. A proper subject is one who has faith in Christ; a proper administrator is one who has been clothed with authority from the church to administer the ordinance, and a proper act is immersion of the whole body into water, as a complete burial. If either of the three elements are wanting, then it is not baptism; hence alien immersion is not baptism, for the reason that

the proper authority is wanting. And sprinkling is not baptism for the reason that authority and proper act are both wanting. And if it be an infant, then it is not baptism, for all three are wanting.

While baptism is not the door to the church, and should never be called such, yet it is essential to church membership—equally as essential as consent. In fact, there never would be consent if baptism was wanting.

Bro. Hodges' article is very interesting and instructive; in fact, I have enjoyed reading it very much. Will he not give us another article, and discuss the sense in which the Lord's Supper is a "communion"?

J. R. SAMPLE.

THE CHRISTIAN AMENDMENT AGAIN.

We have received a copy of the "*Christian Statesman*," published at Allegheny, Pa., which "gives all the news concerning the Christian Amendment, and discusses all the questions of Christian Politics, including Temperance, the Sabbath, Marriage and Divorce, the Labor Problem, Municipal Reform, Social Purity, the School Question, etc., etc." Its principal object seems to be the pushing of the "Christian Amendment," which is to be read as follows: "We, the people of the United States, [acknowledging Almighty God as the source of all power and authority in Civil Government, our Lord Jesus Christ as the Ruler of nations, and His revealed will as of supreme authority in civil affairs], in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and to our posterity, do ordain and establish this Constitution of the United States of America." This movement proposes to insert the words in brackets in the preamble to the United States Constitution so that it will read as above given. It is the very thing Constantine did in A. D. 325, which united church and State and resulted in the development of the Roman Catholic hierarchy, and caused the blood of God's people to flow in purple torrents. This same scarlet beast, six millions strong, is here in our country ready to avail herself of the provisions of this amendment. This amendment would make Christianity the national religion. Roman Catholics are the church of Christ (so they claim) therefore this amendment would pave the way for Romanism to become the United States' church. Away with such bosh! Let us abide by the present amendment, purchased by Baptist blood, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." RECORD readers will remember that two years ago we circulated a petition, which was signed by all the prominent ministers in our State, protesting against this amendment, and had it presented to Congress by our most worthy and noble Senator, Gen. J. Z. George, who did so and wrote a nice letter in reference to the matter. Now the thing bobs up again. Beloved, remember that "eternal vigilance is the price of liberty," and keep the people informed that this thing is still agitated and kept before Congress, and is the entering wedge of the union of church and State.

BY PU Department.

March.

- 7.—Baptism. Matt. iii. 13-17; Acts viii. 35-40; Rom. vi. 1-3.
- 14.—Walking with God. Gen. v. 15-24; Heb. ii. 5.
- 21.—The security of the believer. John x 27-30; Ro. viii. 37-39.
- 28.—Missions.—Japan.

SUNDAY SCHOOL LESSON.

By W. F. Yarobrough.

MARCH 25, 1897.

SUBJECT: The Holy Spirit at Work.

During the quarter just closing we have been studying the history of the beginning of the Holy Spirit's work. Instead of taking the subject up lesson by lesson, we will present the most prominent thoughts in a general way. We began with the little band of one hundred and twenty receiving the parting words of the Master, as he charged them to wait in Jerusalem for the fulfillment of the promise of the Holy Spirit, before beginning their work of witnessing to his death, resurrection and ascension. After seeing him received up out of their sight, they returned to their abiding place where for ten days they prayed and waited, when suddenly the promise was fulfilled and their work began. Christ's church, doubtless, existed in germ before this, but its career as an organized effort of God, for the evangelization of the world, dates from the gift of the Spirit on the day of Pentecost. He then began his special administration as convicter of sin, revealer of Christ, and comforter of the disciples, by taking up his abode in the hearts of the saints, enduing them with power for their work.

We might say with Dr. Gordon that he was then "incarnated in the church," but without qualification the phrase is misleading, and the truth is obscured. The great fact about the Pentecostal outpouring, which we need to get hold of, is that the Holy Spirit was given to believers for all time, and that if we will give him room in our hearts, he will abide with us, leading us further and further into the mysteries of grace and working mightily in us for the glory of God. This, it seems to us, is the great lesson kept prominently before us by the past quarter's work. Of course the first illustration of it is seen in the wonderful effects of Peter's first sermon when the three thousand were added together. The power was not in Peter nor his words alone, but in the Holy Spirit as he revealed to Peter and his audience the glory of the enthroned Christ. This glory and power is further shown in the miracles which the apostles worked. This power to work miracles, speak with tongues, etc., was no greater than that needed to change the hearts of men from sin to grace, and he, who is instrumental in God's hands of converting a sinner, has done something which requires as much power as healing the lame, or doing any other wonderful deed. If we are to be true to the point, determined to exterminate the Jerusalem church, but not being omniscient made a fatal mistake, for his effort only re-

sulted in spreading the faith which he sought to destroy. The gospel was by this persecution carried to Samaria and the surrounding parts of Palestine. The conversion of the Ethiopian was prophetic of this movement, turning out so differently to what was expected. The next at Jerusalem was broken up, the Holy Spirit laid hold of Saul, the leading persecutor, and pressed him into service, to carry the gospel far hence to the Gentiles. The chasm between Jew and Gentile has bridged the transition, made and as we proceed, we shall see how the Holy Spirit works in breaking over the lines into Gentile quarters.

[Many lessons are taught in the ground covered during the last quarter as to the doctrines and polity of the apostolic church at Jerusalem but they do not come within the limits of this paper.]

Well Up Baptists.

DEAR RECORD.—I see it reported somewhere that a Texas pastor or two have said they are always glad to have Mississippians come into their churches, as they were so generally well up and ready for every good work. Now, I have no doubt that this is mainly true, for all first-class Baptists in Mississippi read their Bibles and THE BAPTIST RECORD. Whenever you meet a Baptist in Mississippi who has much to say about the Bible, you will be sure to find THE RECORD sticking out of his pocket; and in the homes of all such you will be sure to find both the Bible and RECORD on the center table. As I have so often said, the Bible plants the seed, and THE BAPTIST RECORD fertilizes it into full and fruitful growth. Yes, I have no doubts as to the Texas pastors say about Mississippi Baptists, but they need not think for a moment that they have all fled to Texas. I some of those pastors will come over into Mississippi, we will show them that the whole country, even the woods, is full of them. The truth is, we doubt if very many of our best Baptists have ever gone off to Texas, or anywhere else. We have them with us yet, and while there may be a few of the second-class variety, we are glad to say that our present stock in trade consists of a tremendous following of A No. 1 first-class Baptists, who only grow more so from careful reading of the Bible and THE BAPTIST RECORD.

Yours for the war,
J. R. FARISH.

The Preachers' Institute, the Meridian People, and Other Things.

Too many good things could hardly be said in praise of the Preachers' Institute recently held in Meridian, and the hearty hospitality bestowed by the kind people of that thrifty city upon the attending ministers. No doubt Dr. Venable is a born teacher, and takes great delight in his calling. He is especially fitted for teaching preachers so as to make them able to get the true meaning of God's word. He seems to be bound by no system of theology, but turns himself loose in the Bible, willing to be led wherever the teachings of that book may carry him.

We had a jolly class of some twenty or twenty-five pastors, and the ten days were spent in

real hard study. There is no estimating the value the Institute was to some of us. I think that Dr. Venable ought to be put in Mississippi College as theological teacher during its session, with a sufficient salary to enable him to hold Preachers' Institutes free of charge in the different sections of our State during the vacation months, for the benefit of preachers who can't attend the college. I hope some of our influential brethren will think of this, and get a move on foot for putting something of this kind into effect. In the meantime let pastors arrange with Bro. Venable to hold several of these Institutes during each year, any way.

The people whose hospitality we enjoyed, so cheerfully and so well cared for us that it was like leaving home to part from them. We shall never forget their kindness and our pleasant stay among them.

Well, our work here at Carthage is not moving on so well but it might be better; still we are doing something. We have been paying pretty good sums on our church debt each year for the past three, and now only a small balance remains. Our hearts were gladdened last preaching day by the Lord adding by experience an excellent young lady.

By being away from home I escaped, but my wife received a pounding, some weeks ago, that she has not forgotten yet, nor will she soon, for she is reminded of it every time she visits the pantry.

Give Brother and Sister Farish my especial regards, and tell Bro. Farish that our people will not forget to recollect THE BAPTIST RECORD, which, we think, continues to improve.

T. J. MOORE.

Carthage, Miss.
(Many thanks, beloved, for good words. We hope some time to have another Preachers' School, and that you may be with us again.—EDS.)

DIED

At his home in Covington county, Miss., Dec. 25, 1896, Bro. James Monroe Speed, who was born in Pendleton District S. C., May 14, 1818, was married to Miss Sarah Rogers sometime in the year 1838 and reared eleven children. His wife is still living and only a few months difference in their ages. Bro. Speed was received into the fellowship of Leaf River Baptist Church Feb. 12, 1853, and lived a member of the same the remainder of his life, except a short time while in Texas, and was a faithful soldier of the Cross. To the bereaved ones we tender our sympathies and refer them to their heavenly Father who doeth all things well.

G. H. POND.

Joseph Terry Hughes was born in Copiah county, Miss., Feb. 28, 1834. When about eighteen years of age he united with County Line Baptist church, where for many years he held his membership. December, 23, 1896 he married Miss H. E. Burnette of Hinds county, who still survives him. For several years before his death he was a great sufferer beside being almost totally blind. In all his suffering he was possessed of marked patience and firm faith. On January 12, 1897, in the sixty third year of his age, at his home near Crystal Springs, he passed into his eternal rest.

Awarded Highest Honor—World's Fair.

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he passed into his eternal rest. W. F. Y.

At the home of his son near Liberty, Miss., Feb. 21, 1897, Peter A. Green, assessor of Amite county, aged 58 years. Bro. Green was a soldier in the late war, and left one of his limbs on the field of conflict. He was a member of the Liberty Baptist church. Four children are left, the wife and mother having crossed over some years ago. May the Lord bless and guide them. T. C. S.

Do You Wish to Teach?

In September, 1895, Prof. A. H. Ellett was added to the faculty of Blue Mountain Female College, and placed in charge of a PUBLIC SCHOOL TEACHERS' DEPARTMENT. The design of this department is to prepare young ladies for public school examinations and public school teaching. Prof. Ellett was for seven years one of the leading spirits in the faculty of the Iowa Normal Institute, and is wonderfully well adapted to the work which we have committed to him. We have observed and tested his work, and we are sure that he has no superior in Mississippi in his line.

The last quarter of this session will open the 12th of April and close the 17th of June. During that quarter Prof. Ellett will give special attention to those who wish a thorough and helpful review of the branches taught in the public schools.

By boarding at our Industrial Home, one can reduce expenses for board and tuition for the 10 weeks to \$25. Scores of young ladies ought to take advantage of this opportunity and fit themselves for better positions and more efficient work.

FACTS.

1. If girls wish to graduate at our State University, we can prepare them to enter the Junior Class without examination. The Professors there have spoken in special praise of the solidity and thoroughness of our work.
2. This is our 24th annual session, and the school has grown steadily and made constant improvements from its first session until now.
3. Besides our local patronage 172 boarders have been enrolled this session and there are more to come.
4. Our faculty includes 6 men and 11 women, all of whom have had extensive educational advantages and successful experience.
5. We give excellent advantages in music, art, elocution, stenography, telegraphy, etc.
6. When you want a catalogue or other information, write to LOWREY & BERRY, Blue Mountain, Tipton county, Miss. 344

TO TEACHERS.—First class teachers desiring to change of better their positions should address J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala.

Dr. Samuel Horne, "The School Agency," Birmingham, Ala., of which J. M. Dewberry is manager, recommends suitable Teachers to Schools, Colleges and Families, free of charge.

W. M. U. Department.

MISS MARY P. HACKETT, Editor

March.

JAPAN.—"Behold, now is the accepted time; behold, now is the day of salvation." S. B. C. Mission opened, 1889; missionaries, 6; native assistants, 4; stations, 2; churches, 1; membership, 13; baptisms, 3; Sunday School scholars, 150.

STUDY TOPICS.—Will the war and victory help the cause of religion? The influence of European civilization. Greater religious liberty. Higher rank among nations. A time of possible peril and great opportunity.

The Dying Indian Girl.

A little, dark-browed Indian girl lay dying on her bed. No loving mother near to bless, Or raise her drooping head. Beside her lay her mother's maid, All gaily bedecked in her gay and dainty dress, and toys, Upon the earthen floor.

A shadow lay on that young face, A cloud of doubt and fear, As she was groping in the dark, And shrank from danger near. She heard a step—a Christian man, Whom God had doubtless sent, Stood by the little maid, and o'er Her couch of suffering bent.

He took her burning hand in his, He told of Jesus' love; Of how, to save our poor lost souls, He left his home above; He told how on the cruel cross His precious blood was spilt, And how the wonderful price was paid To cleanse us from our guilt.

"And did this Jesus die for me?" In eager tones she cried, "Oh, yes, for every soul on earth. This precious Savior died— And in His glorious home above He has for thee a place, Where, robed in white, with children fair, Thou'lt see his lovely face."

"My Savior?"—such a look of peace—"Then I am not afraid; But how long have you known this tale?" Questioned the little maid. "Oh! many years, when white men dwelt The little children sing The old story, o'er and o'er, Of Christ, our Savior, King."

"My mother died a year ago, And she was sore afraid; My sister, too, she feared the dark, Whispered the dying maid, 'If it be true your children sing This story o'er and o'er, Why did you never come to us And tell the tale before?'"

The white man sadly bowed his head: His soul was rent with shame; Bringing her question home to all Who bear the Christian name. He did not answer it to her, But when he raised his head, The youthful girl had gone to God; The Indian girl was dead.

Will not the souls of countless hosts, From every tribe and land, Rise up in God's great judgment day, A vast assembly band, If we who know the story best, Do not by tongue or pen, To every tribe, in every land, Tell it all out again?

—Selected.

Frontier Missions.

We are glad to say that Baptist people and principles exerted a wonderful influence for good in the mission fields, and we have much to praise God for that our efforts have not been fruitless; and as the years come and go our missionary force is continually gaining strength, and thousands of immortal souls that have groveled in mid-night darkness, have been led to the "Light of the Nations." We thank God that the Baptist mission wave is lapping the shores of all the earth, and our people are obeying the command—"Go teach all nations."

I wish, however, to speak to you tonight directly upon the subject of the spread of the gospel along the frontier of our own America. There are fields that are "white to the harvest" in

this vast land of ours, and what a power it would be if this people were consecrated to the service of the King Immanuel! For the benefit of some who may not be familiar with the frontier mission field, I will say that it lies principally in Oklahoma and Indian Territory, Western Arkansas, parts of Louisiana, Texas and Florida. There are in all these sections vast territories without a single church. And children have been reared to man and womanhood and never heard the sound of the gospel. Could we who have had so many privileges only know the misery, want and loneliness of some of the settlers in our western country, we would be moved to greater efforts to send them God's message of salvation.

It is said that the loneliness of the women especially, on some of the great ranches, often leads to insanity; that it is often ten or twenty miles from one house to another; and some one has received a letter from one poor woman who had read a bundle of newspapers that had been thrown to her from a freight train that passed her door. She says: "The reading of those papers has saved me from suicide." Could not the girls of our union take a hint just here? How many of us can keep our nice magazines and good newspapers, and send, say a bundle once a month, to some of our frontier missionaries for distribution among the people in their work. The Woman's Missionary Society of this church did this last year, and they received such grateful letters from the women into whose hands these papers were placed. Some spoke of the little children fairly clapping their hands in delight when they heard their mothers read the Sunday School stories, that our little children often times tear up and throw away.

Many of our noble Baptist men and their families are now laboring in these waste places where the gospel is not known; and how it would cause us to weep in sympathy for them, if we could only realize the sacrifices they are making for the Master's sake. Some of them are living upon such food as we would not put upon our tables; some are sick and die and never have a dose of medicine. We have heard of one poor minister's wife whose husband had been away twenty days preaching to the Indians, who had nursed a sick child all alone through all those weary nights and days, not having one drop of medicine for him, and one day after the father returned, they buried with their own hands the body of their little child. Some of these men of God have had to stop preaching because they had no suitable clothing to appear before their people. Can we not do something to help them?

The ladies of this church sent a box of clothing some months ago, and here is what the minister to whom it was sent writes: "We do not know how to thank you for the many nice things you have sent us. Our hearts rejoiced when we opened the box and found that everything you sent was so much needed. May God's blessings rest on you, dear sisters; but for your good work we missionaries would not be able to go through the cold to our appointments. I am sixty-three years old and am nearly worn out in the body, but am strong in the spirit. For seventeen years have preached Christ on the borders of Arkansas and Indian Territory. I ask your prayer that God may hold me up that souls may be brought to him?"

Sentiment is a beautiful thing, dear friends, but haven't we been living too much in a dreamy way, wanting to serve God and talking about it, but not doing it? Can we not arouse ourselves and work with our hands and hearts, too, for Jesus. Let us help these waste places on our frontiers to know the same God that we serve.

The above excellent article was written for the Winona B. Y. P. U., and as it contains such good ideas we gladly give it place in our column. —Eads.]

The article in this issue on self-denial, by Mrs. N. O. Thompson, was intended to appear in last week's paper, but reached us too late to get in. We would like just here to again call the attention of the ladies of the fact, that all matter intended for the W. M. U. Department must be in the office by Friday morning, else it cannot appear in the following week's paper. Our page is included in the side that goes to press on that day, the remaining side being printed on Wednesday. Please all make a note of this, so as to insure prompt publication of articles.

W. M. S. of Union Association.

DEAR SISTERS.—The third week of this month has been suggested by our Woman's Missionary Union as one set apart for special prayer and self-denial, the moneyed offerings made at that time to be devoted to the pressing needs of the Home Board, and to be sent to Rev. I. T. Tichever, Atlanta, Ga.

Sisters, let us come together with one heart in this common effort. We cannot afford, in a progressive Christian life, to be left out. There is something inspiring, cheering and strengthening in the thought that pious hearts all over the Southland are bearing one petition, are hand in hand in a work that is simply grand. Meet at the churches, the homes, or centers into your own closets alone, as you will; but earnestly contend for a revival of gracious interest in every soul. You may not all receive one of the programs prepared by those consecrated women who give so much thought and time to these subjects; but you have been informed through our denominational papers and journals, of the work our Home Board is striving to accomplish in the destitute places in the South, among the foreign population in the great cities, among the Indians, and particularly in the vast field lying toward the setting sun, so rapidly being filled with emigrants from the States—many of them already members of our churches, who must be upheld in the faith; more often young men on the border of manhood, some mother's boy that a word in season might turn to the Light, which withheld, would cast a soul into outer darkness. Our set of earnest, devoted missionaries are expecting those salaries. Few as are their wants, they must live, and are deserving of well-earned rewards, which at best are but meagre. Faithful soldiers, marching amid hardships of which we hardly dream, through heat and drought, cold and wet, bearing aloft the "Banner of the Cross," now Pat to flight the sin of prostration; come out of the winter of dis-

encouragement; face the sun, that the shadows may fall behind; look forward with new hope! In the opening of the beautiful spring, "seek first the kingdom of heaven"; begin to build that which endureth; sow in the morn our seed, that "in due season we may reap if we faint not."

I could name many godly women in Union Association. Their deeds are written only in the Book of Life. Some have gone on before us, leaving shining examples of self-denial and consecration. One of these, Sister Sarah E. Bolls, of Rodney, has but a few weeks ago laid down her work, and sits today at the feet of Him who said of such a woman, "She hath done what she could." We ought each to practice at all times a denial that is a daily cross-bearing, a repression of self-inclinations, until nothing seems a sacrifice, only a loving performance of duty, in view of the great sacrifice made for all. We know that a child who obeys and constantly offers an affectionate devotion, forgetful of self, must be dear—yes, dearer unto the Father than one who follows afar off.

We want especially, this next week, to take ourselves to task, to look into each of our own hearts and see wherein we need to make the special denial; whether it be of a too absorbing interest in our household, or of the temptation in garden or poultry yard, or of sewing machine in our feminine ecstasies over the spring goods. Only a week! In the long run will it matter? We often deny ourselves financially, thinking we are doing God's service. We give our money, but not our time. Our presence is wanted at the meetings, that are to the religious character as the cultivation to our plants. We need these seasons of refreshing that give our better selves a glimpse of that life beyond and above all the changes of this. We want a greater enthusiasm, more effort, personal and combined, to bring into our missionary societies the energy our dear sisters put forth at home, and watch the result, ever praying for a wide-spread revival, and that the Board may be made to rejoice over the offerings poured into the treasury of our Lord.

Earnestly yours,
N. O. THOMPSON,
Rodney, Miss.

ACTING THE GENTLEMAN.
A Story For Boys.
BY BESSIE LACKEY STAPLETON.

CHAPTER I.

"You had better go back to jail," finally replied Judge Houston without turning to look at his young questioner. Had he seen the anguish depicted on that young face as he spoke, he would have been tempted to change his decision. But he half believed the boy was not going back to jail, and he half wished he wouldn't. But he did go back.

The day of the trial opened beautifully fair, and seemed to invite every heart to rejoice with nature. But had it beamed a million times more brilliantly, there was one heart on this green earth that was all unconscious of its glory.

Poor Henry sat in the court room with a sad and heavy heart. Quite a crowd gathered there, and he wondered that they

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could so merry. He saw nothing at which to laugh. Charlie and Ben were there, very self-important. The tall boy, too, was prominent in the crowd.

Henry could not believe his own ears when these three boys and some others, whom he had never seen before, took an oath and told what a rogue they knew him to be. That he had stolen a gold-headed cane, and when caught with it he broke the cane and ran, and had got out of their grasp. They proved, too, how he stole eggs and presented the knapsack. "This is what he carried them in," declared Ben. At the sight of the familiar knapsack, which seemed to Henry as a friend come to his relief, he forgot where he was and cried:

"Oh, it's mine, that is mine!"

Of course this created fun, and for the moment the room roared with laughter at his expense. Everything seemed against him, and they were bringing matters to a close, when who should surprise the court but the tall form of Judge Houston. He walked straight up to the front and said he had a few words to say. His presence seemed to cast a dignity over the house, before lacking. His manner was pleasant, but firm, as he proceeded to tell Henry's story, just as the boy had told it to him.

"He has been in my office one week. I have not found a single fault against his work. He is a boy as upright and honorable as he is timid and unpolished. To prove this to you, last evening I gave him my mail to post, with my keys. He slipped the keys in his bosom for safe keeping, and forgot to hand them to me as the policeman hurried him off on his return to my office. Last night about two o'clock he came to my residence to return the keys to me."

"My bank key," holding up the large one, "he fled down on the iron bars of the jail, fitted it to the jail lock and secured his liberty. The jailor can testify that the door was not bolted this morning, much to his surprise, for he knows he locked it. You can go to the little window and see for yourselves the dust of steel filed from my key. After giving me the keys I asked where he was going. 'Back to the jail,' he said. 'Why don't you go home?' I asked. 'Because, sir, I've done nothing for which to run off and I'm going to stand my trial.'

"I beg the court to consider before acting. The charges made against Henry Lenton are false! I charge Charles Oatis, Benjamin Stuart and Hiram Lane (the owner of the cane) with making vicious assault upon an innocent boy, and propose to deal with them according to law."

[To be continued.]

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Hon. W. J. Bryan's Book

Table Talk for March contains ten pages of answers to inquiries from housekeepers all over the country. This is a special feature of this unique little magazine, and is most ably handled by Miss Cornelia C. Bedford. It also gives daily menus for the month, with evening dinners or with noon-day dinners, besides some menus for special occasions. In the "New Bill of Fare," by Mrs. M. C. Myer, many topics of interest are touched upon, among them, Lenten subjects, wedding novelties, and a child's party. The celebrated New England "March Meeting Loaf Election Cake," is the subject of an article by Martha Flint; "Message for the Amateur," by Dorra M. Morrell; "How to have Oysters at their Best," by Calvin D. Wilson; "Curries of Meat and Fish," by Eliza R. Parker, are among the other special features of this issue. To any of our readers who will send name and address, the Table Talk Publishing Co., Philadelphia, offer to mail a sample copy of their magazine, free.

The periodicals of the American Baptist Publication Society are now ready for the second quarter. During the past few months there has been marked improvement in most of them, and the reduction in prices at the beginning of the year has resulted, we are told, in an increase in circulation of 165,000 copies. The Baptist Teacher has added to its features a book department, in which impartial reviews are given of the best books, with suggestions about the selection of books. Its aids to teachers, contributed articles, and editorial and other departments are conducted with ability.

The two new weekly papers, "Our Boys and Girls," and "Our Young People," are proving a success. "Our Boys and Girls" is beautifully illustrated and ably edited. "Our Young People" grows better and better. It contains weekly sixteen pages of bright and stimulating reading. An interesting story on "The Days of Massasoit," a tale of Roger Williams in the wilderness, by Ezekiel Butterworth, is now running; as also a serial on "Weighty Decisions," by the popular writer, Hope Daring. Its shorter stories and varied departments show a proper appreciation of the needs of our young people.

It is worthy of note that the Society's "Advanced Quarterly" has now reached a circulation of over 600,000 copies.

Taken as a whole, the periodicals of the Society maintain a high standard and allow of no excuse for Baptists taking undenominational literature.

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No. 1	No. 2	No. 3	No. 4
8:00 a.m. Mobile	8:00 a.m. Mobile	7:00 p.m. Mobile	7:00 p.m. Mobile
8:30 a.m. Montgomery	8:30 a.m. Montgomery	7:30 p.m. Montgomery	7:30 p.m. Montgomery
9:00 a.m. Birmingham	9:00 a.m. Birmingham	8:00 p.m. Birmingham	8:00 p.m. Birmingham
9:30 a.m. Chattanooga	9:30 a.m. Chattanooga	8:30 p.m. Chattanooga	8:30 p.m. Chattanooga
10:00 a.m. Knoxville	10:00 a.m. Knoxville	9:00 p.m. Knoxville	9:00 p.m. Knoxville
10:30 a.m. Nashville	10:30 a.m. Nashville	9:30 p.m. Nashville	9:30 p.m. Nashville
11:00 a.m. Louisville	11:00 a.m. Louisville	10:00 p.m. Louisville	10:00 p.m. Louisville
11:30 a.m. Cincinnati	11:30 a.m. Cincinnati	10:30 p.m. Cincinnati	10:30 p.m. Cincinnati
12:00 p.m. St. Louis	12:00 p.m. St. Louis	11:00 p.m. St. Louis	11:00 p.m. St. Louis
12:30 p.m. Chicago	12:30 p.m. Chicago	11:30 p.m. Chicago	11:30 p.m. Chicago
1:00 p.m. New York	1:00 p.m. New York	12:00 p.m. New York	12:00 p.m. New York
1:30 p.m. Boston	1:30 p.m. Boston	12:30 p.m. Boston	12:30 p.m. Boston
2:00 p.m. Philadelphia	2:00 p.m. Philadelphia	1:00 p.m. Philadelphia	1:00 p.m. Philadelphia
2:30 p.m. Washington	2:30 p.m. Washington	1:30 p.m. Washington	1:30 p.m. Washington
3:00 p.m. Baltimore	3:00 p.m. Baltimore	2:00 p.m. Baltimore	2:00 p.m. Baltimore
3:30 p.m. New Orleans	3:30 p.m. New Orleans	2:30 p.m. New Orleans	2:30 p.m. New Orleans
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Ar Washington.....B. & O.....7:00 a.m.
Lv Washington.....B. & O.....7:00 a.m.
Ar Baltimore.....P. & N.....1:55 a.m.
Lv Baltimore.....P. & N.....1:55 a.m.
Ar New York C.R.R. of N. Y. 12:10 p.m.
Lv New York C.R.R. of N. Y. 12:10 p.m.

Lv Roanoke.....N. & W.....10:10 p.m.
Ar Blue Ridge.....10:30 p.m.
Lv Blue Ridge.....10:30 p.m.
Ar Lynchburg.....11:58 p.m.
Lv Lynchburg.....11:58 p.m.
Ar Norfolk.....7:00 a.m.
Lv Norfolk.....7:00 a.m.

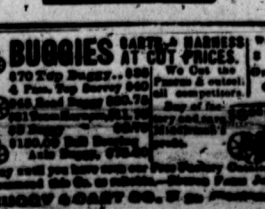
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DIED.

At her home near Liberty, Miss., December, 1896, Mrs. Nancy Jones, aged 82 years. Early in life she joined the Baptist church at East Fork, and was probably baptized by Rev. Chas. Felder. Sister Jones went into the constitution of the Liberty church near sixty years ago, and was the last one of the original number. She was faithful in the discharge of her duties, going to church and paying her pastor as long as she was able. A long life is ended and she has entered into rest. Blessings on her loved ones left.

T. C. S.

At her home in Amite county, Miss., Feb. 18, 1897, Mrs. V. L. Hinson, wife of James Hinson, aged 48 years, 10 month and 6 days. She united with the Liberty Baptist church many years ago, and continued a member till her death. Her husband and five children are left to mourn for her. The date of her marriage was May 2, 1872. The sorrowing husband, remarks, "I believe she saw the beyond when she exclaimed, 'All is revealed and the family circle is complete.'" May the bereaved ones have the divine consolation.

T. C. SCHILLING.

MARRIED.

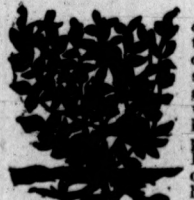
At the residence of the bride's father in Copiah county, Miss., Feb. 22, 1897, Mr. A. H. Chambers, of Louisiana, to Miss Flora Collins of Copiah county, Miss., John P. Hemby officiating.

Gallman, Miss., Feb. 24, '97.

A Wonderful Cure for Kidney Disease and Rheumatism.— A Free Gift.

The Kava Kava Shrub as previously stated is proving itself a wonderful curative for diseases of the Kidneys or other maladies caused by Uric acid in the blood. This new botanic discovery bids fair to change medical practice in these diseases, and its compound Alkavis, is now regarded as a sure specific cure for these maladies. We have many letters on the subject from business men, doctors and ministers, of which the following from Rev. J. H. Watson, of Sunset, Texas, a minister of the gospel of thirty years standing is an example. He writes:

"I was suddenly stricken down on the 22nd of June with an acute attack of kidney trouble (uric acid gravel). For two months I lay hovering on the border line of life, and with the constant care of two excellent physicians. I only received temporary relief. My family physician told me plainly the best I could hope for was a temporary respite. I might rally only to collapse suddenly, or might linger some time. But the issue was made up, and as I had for years warned others to be ready, so now more than ever I must needs put my house in order and expect the end. Meantime I heard of Alkavis and wrote to an army comrade (now principle of a college), who had tried it. He wrote me by all means to try it as it had made a new man of him. At the end of two months, and then only able to sit up a little, I dismissed my physicians and began the use of Alkavis. In two weeks I could ride out in the carriage for a short time. The improvement has been constant and steady. I am now able to look after my business. I feel I owe what life and strength I have to Alkavis. I am fifty-five old, have been a minister over thirty years, have thousands of acquaintances, and to every one of them who may be afflicted with any kind of kidney trouble, I would say, try Alkavis."



THE KAVA-KAVA SHRUB
(Piper Nativum)

Mrs. James Young of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of kidney disease, and other ailments peculiar to woman. Many other ladies give similar testimony.

So far the Church Kidney Cure Company No. 422 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of THE BAPTIST who is a sufferer from any form of kidney or bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free, to prove its wonderful curative powers.

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Also external and internal cancer, scientifically treated and cured without the knife. ALL FORMS OF SKIN DISEASES, such as Eczema, Psoriasis, etc., cured. One twenty-five years experience in the treatment of these diseases. Satisfaction guaranteed. Correspondence solicited and book sent free. Dr. R. M. Grosvenor, 111 W. 52nd St., New York, N. Y.

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Paine's Celery Compound Better Than Years of Doctoring.



There was never a remedy so eminently successful, so far above and beyond all competition, as Paine's celery compound.

Paine's celery compound effects marvelous cures.

Where other remedies miserably fail, and where doctors do not succeed, there Paine's celery compound is found curing disease, making people well and happy.

Here is the case of Mrs. Haff, who lives at 140 Summer Ave., Newark, N. J., and whose portrait is printed here.

"My doctor," she says, "called my disease liver complaint, stomach trouble, nervous dyspepsia, and almost every other name you could think of. When I was in Portland, Ore., I had enlargement of the liver, and the doctor thought all the trouble came from that severe spell of illness. That was 12 years ago, and I have done nothing but doctor ever since. I have had the best physicians examine me and see if they could do anything for me. For months at a time my stomach and liver have been so sore that I could lie in bed only in misery, and with such severe pain in my back, and so weak that I could hardly talk.

"After I had a bad night I would send for the doctor, and he would leave me a small box of powders and one or two other medicines, and it would cost me \$4 every time I had one of these spells. I believe I have taken more medicine than any other living woman.

"Last March I had a call from a lady friend of mine, who asked me, 'What is the matter with you?' I replied by saying, 'How well you look!' 'Yes,' she said, 'I never felt so well in my life.'

She is a woman of 45. 'And now,' she said, 'I want to give you a little advice. I have been almost at death's door with liver trouble. After the doctor had done all that he could for me I told him not to come again. I showed him a bottle of Paine's celery compound and told him I was going to try that, a fair trial. As a result I am strong and well.'

"I sent right over to the drug store and got a bottle of Paine's celery compound, and when I had taken two bottles the soreness had left my stomach and side felt much better. After I had taken four bottles my side was much stronger, and I was in better spirits and felt as though I might live and not be in such misery. Working people nowadays work the vitality all out every week, and all I ask is to be able to earn the money I have to every week.

"Paine's celery compound has enabled me to do this, and has done me more good than all the doctors put together.

"Why, my nervous system is so entirely strengthened that I feel like a new being, and what is more, I look the good the medicine has done me, right in my face and eyes. Just tell all poor women for me that for a medicine to build one up, give Paine's celery compound a fair trial, and if it does not do it, then they might as well die. I have recommended it to several, and it has helped in every case. I have a great deal to worry me, and a dose of the compound gives me quiet and sleep, and then I can work. If any one wishes to write me, they can do so."

Why should a sick person do anything else but try a bottle of Paine's celery compound?

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Will be taught at Lawrence County High School and Business College, Silver Creek, Miss., beginning Monday, April 5, and continuing two months. Special attention will be given to mathematics. Board and tuition \$13.00 per month. M. T. MARTIN, Pres.

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